

PATRIOTIC NUMBER

THE MISSIONARY HELPER

"I have always been proud to be an American, and was never more proud than now, when all that we have said and all that we have foreseen about our people is coming true. The great days have come when the only thing that they ask for or admire is duty, greatly and adequately done; when their only wish for America is that she may share the freedom she enjoys; when a great, compelling sympathy wells up in their hearts for men everywhere who suffer and are oppressed, and when they see at last the high uses for which their wealth has been piled up and their mighty power accumulated and, counting neither blood nor treasure now that their final day of opportunity has come, rejoice to spend and be spent through a long night of suffering and terror in order that they and men everywhere may see the dawn of a day of righteousness and justice and peace."—President Wilson.

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The Missionary Helper

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CONTENTS

From the Editor's Desk	-	-	-	-	-	194
Our Supreme Patriotic Duty— <i>A. M. Mosher</i>	-	-	-	-	-	196
The Story of a Great Convention— <i>Mary A. W. Bachelder</i>	-	-	-	-	-	197
Darkness and Light	-	-	-	-	-	201
More About Rajkumari	-	-	-	-	-	204
Quiz	-	-	-	-	-	177
The Santipur Mela— <i>Rev. J. P. Clark</i>	-	-	-	-	-	208
Everyday Doings	-	-	-	-	-	210
Treasurer's Notes	-	-	-	-	-	213
Bureau of Missionary Intelligence	-	-	-	-	-	214
Helps for Monthly Meetings	-	-	-	-	-	215
Our Quiet Hour	-	-	-	-	-	216
Words from Home Workers	-	-	-	-	-	217
Juniors	-	-	-	-	-	220
Contributions	-	-	-	-	-	224

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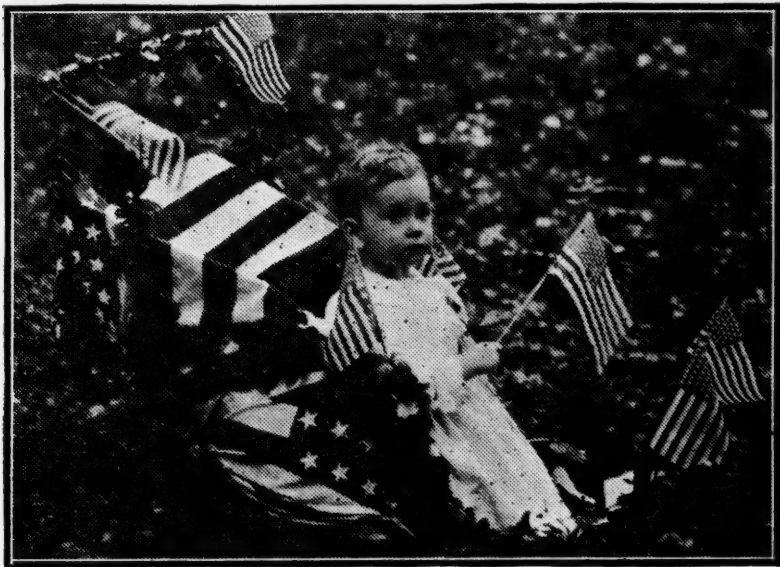
The Missionary Helper

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NELLIE WADE WHITCOMB, EDITOR

VOL. XLI.

JULY, 1918

No. 7



OUR LITTLE LADY OF THE FLAGS

"Fair are the flowers and the children, but their subtle suggestion is fairer."

"And He called to him a little child, and set him in the midst of them."

Motto: Faith and Works Win.

Colors: Blue and Gold.

FROM THE EDITOR'S DESK

"An inquiry recently conducted by the General War-Time Commission of the Churches has brought out the fact that most of the women's home and foreign mission boards are actively devoting themselves to patriotic work. Their efficient organizations with their many ramifications make them admirably adapted to promoting war work among women on a large and well-organized scale. Both branches of the Baptist Mission Society are doing splendid service. The Woman's American Baptist Foreign Mission Society, which has six thousand branches, has been doing a striking work by stimulating these branches to work for the Red Cross and by promoting similar work in more than one hundred and fifty schools in mission lands. The Society has also invested its available funds in Liberty Bonds and is campaigning through its branches for War Savings Stamps." We are proud to be a part of this great company of workers, whom we are trying to help in every way possible.....There has been confusion in the minds of many over apparently conflicting claims. How can we continue to give time and strength and money for the help of women and children in India when we are bending every energy to help the Red Cross? How can we be interested in the study of "Women Workers in the Orient" when we are so busy all the days with war tasks? Miss Burton answers, in the introduction to our text-book: "Second thought cannot fail to bring the vivid realization that the women of America are one today, as never before, with the women who, in other lands, are sharing with them in the work of the world in which the terms 'mine' and 'thine' have been suddenly and inextricably melted by a common flame of suffering into that uniting word 'ours'. How can we, in whose windows service flags are flying, fail to feel our oneness with the women of India, whose hands are unceasingly busy with household tasks, but whose thoughts are far away with youth who fight side by side with those from our own homes?.....Our soldiers are upon the battlefield today to help to keep the world a place in which men and women and little children may have life and have it more abundantly. And our missionaries are at the front today, pouring out their lives for the peoples of Asia, that through the glad knowledge of Jesus Christ they may have the life He came to bring and have it more abundantly. It is one goal, one purpose. We must make every necessary sacrifice for the strength of our armies in Europe and our missionaries in Asia. To neglect either, is to forfeit the victory for which, by different paths, but with the same vision and devotion,

both are striving.....The soldier in France, the missionary in China, we at home who stand behind them both, are together working to bring peace on earth, good will to men.".....And the work of tomorrow? John R. Mott has given the challenge: "You women at home must prepare for great reconstructive tasks. All history shows that Mazzini was right in saying: 'The morrow of victory is more dangerous than its eve.' We must not only enter now into fellowship with suffering . . . but we must brace our wills and set our minds that our love shall make these acres of crosses worth while. Beginning with our own camps, in one of which a thousand men have been led to Christ, there is not a corner of the world where we cannot get sheaves by putting in the sickle. By an awful process of exclusion the war is fastening attention upon the one figure that stands. Christ was never so necessary, so unique, so sufficient—strong among the weak, erect among the fallen, victor among the defeated, living among the dead." Let us, together, pray the prayer, first voiced by a great man more than a century ago, "O God, the Father of the forsaken, the Help of the weak, the Supplier of the needy . . . Strengthen us in the work we have undertaken; give us counsel and wisdom, perseverance, faith and zeal, and in Thine own good time, and according to Thy pleasure, prosper the issue. Pour into us a spirit of humility; let nothing be done but in devout obedience to Thy will, thankfulness for Thine unspeakable mercies, and love to Thine adorable Son Christ Jesus.".....We have thus bound together these arresting thoughts, for our patriotic number, because they present so clearly the action, the motive and the inspiration necessary to us all today. Miss Mosher goes to the very heart of the matter as she speaks of our supreme duty; Mrs. Bachelder passes on the contagious patriotism of a great convention; our missionaries in India report service and achievement in their own field of action; our Quiet Hour has its timely message; the children, who are helping everywhere, are not forgotten; and last—as well as first—and by no means least, our dear little lady of the flags, Marjorie Alice Wood, New York City, looks out seriously upon a serious world.....Please take special note of the review, under Helps for Monthly Meetings, and of the Notes following Words From Home Workers.....Miss May Huston, New England District Secretary, W. A. B. H. M. S., visited Harper's Ferry the last of May. It is pleasant to report that she was delighted with Storer and that our Storer friends were delighted with her.

OUR SUPREME PATRIOTIC DUTY

By ALFRIEDA M. MOSHER

This month our editor asks me, instead of the usual notes, to do something patriotic. Well, as it seems to me, the question patriotism is putting up to every one of us Americans in these days is this,—What is the high cause of my country in this crisis, and how can I best further it?

It has never been the custom of the United States to go into war for the sake of material conquest. But whenever and wherever high Christian principle called for champions, she came. That is the reason she went into this war, and the obligation entailed on every Christian American is patent. To some it spells service over there; to others it spells keeping the home fires burning here. Behind every gun must stand the boy, and behind every boy must stand the home.

To all comes the call to strive for a higher spiritual life, and a higher exemplification of the teachings of Christ. In an article in a recent issue of the *Survey* on Home Service Work, Mary Willcox Glenn, chairman of the American Red Cross Home Service Section of the New York and Bronx county chapters, speaks of the supreme need, among those who stay as well as among those who go, of a deepened consciousness of God's relationship to this world. Herein we may read our supreme patriotic duty, and our ultimate patriotic obligation.

It is the spiritual force of our American boys that the Teutons fear and the Allies revere. A letter received this very day from the wife of a clergyman in France speaks of how the allies, "strangers of yesterday," are becoming "friends of today," drawn together by the "spirit of God." She closes her letter like this, "This has been the way of the United States in all her history,—to fight for a cause because it is just and worthy. You come to us because we suffer and need you. We need the reassurance of your faith. May God bless you, dear friends, for your devotion to the cause of suffering humanity for which Christ died."

The *HELPER* is a small magazine comparatively. Its sphere is comparatively limited. But its possibility of contribution to the high cause of American patriotism, interpreted through Christian sacrifice, is not to be measured.

Boston, Mass.

THE STORY OF A GREAT CONVENTION

By MARY A. W. BACHELDER, Representative of the F. B. W. M. S.

Atlantic City is a city of hotels—large and small—where it is said that 150,000 guests can be entertained. The Board Walk, one of the most famous thoroughfares in the world, is five—some said eight—miles long and one hundred feet wide, one side looking out on a wide view of the ocean, the other lined with fine shops. Wheeled chairs, with courteous porters, are ready for those who are not equal to a long walk and wish to “invite their souls” with a wonderful view of the Atlantic. The Steel Pier, where the meetings were held, runs out a long distance into the sea and gave a most enchanting walk to and from the meetings on moonlight nights, or any night, for the brilliant lighting of the other piers made a wonderful picture. I was located at The Grand Atlantic Hotel, the headquarters of the W. A. B. H. M. S. and also of the A. B. F. M. S. I had already made pleasant acquaintance with many of the Foreign Mission ladies through the meetings of Foreign and Finance Committee, and was glad of this opportunity to meet the Home Mission workers, for to Free Baptists the work has been one.

Tuesday, the 11th, was the great day for women. The morning meeting was at the Presbyterian church, conducted by the W. A. B. H. M. S., Mrs. Smith Thomas Ford, the President, presiding. Addresses that made one realize the necessity of Home Missions, not only for the good of the individual, but also for the safety of America, were given by Miss Lillian Genrich, Mexico; Miss Bertha Clark, New York City; Miss Charlotte French, New Haven, Conn. Mrs. John Nuveen, the Treasurer, in “The Voices of the Year,” expressed the great need of more money to meet the growing opportunities. Each District Secretary, in one, clear-cut, telling sentence, gave the key word for her district. Your delegate, most pleasantly welcomed by the President, was introduced as representing Free Baptist women. She spoke of Storer College and expressed the hope that if Free Baptist women cannot bring to this union as large numbers as Baptist women have brought, they may, in some measure, bring that which, after all, is the biggest thing, a spirit of consecration, love of service, courage, faith, a goodly fellowship, prayer, and make themselves worth while to Baptist women, as they expect to find help and inspiration from Baptist women.

The Missionary Book Shop was beautifully presented by young women and children of Atlantic City. When a handsome young woman,

in trailing white gown, waving the Stars and Stripes, led the procession of Living Books, representing Mexico, Central America and other Home Mission work, from the pulpit down through the assembly, the delegates rose and enthusiastically joined in singing the National Hymn. President Ford's address was strong and patriotic. She said, "There must be a reconstruction, a new spirit in America, after the great conflict for humanity's sake is driven to a successful conclusion. Our boys will be coming home men, with a broader vision and high ideals, and we must have a nation revived to meet their expectations. America has great opportunities within its gates." This seemed like a keynote to the Convention. A double quartette of colored young people from Roger Williams University, Nashville, Tenn., who were to sing, had a sensational experience. Two of the young men were arrested by an over-zealous officer who thought they might be evading the draft. Friends soon had them released and they delighted the people with their melodies throughout the Convention.

The afternoon session, at the Chelsea Baptist Church, was conducted by the W. A. B. F. M. S., Mrs. Helen Barrett Montgomery, the President, presiding. Mrs. H. W. Peabody conducted, in her own happy manner, a helpful and interesting program on "An Adventure in Faith." She said there were twelve speakers to come on, in this adventure, in a limited time. If it were twelve ministers she should despair, but as it was women she thought it could be done—and it was! "By Faith They Went Out Not Knowing Whither They Went," was answered by Dr. Catherine Mabie of Africa. Other missionaries and officers of the society made other adventures in faith vivid and spiritual. Mrs. H. G. Safford—whom we always like to hear—told of "Our Work in the War Zone," which, in addition to the regular missionary work, is indeed great. Miss Grace Colburn spoke most pleasantly of "A New Member of the Household of Faith." The new member is the Free Baptist Woman's Missionary Society. She called the F. B. delegate to the platform to be introduced. The District Secretaries gave short, pithy reports. F. M. Literature was made most attractive in living form, as was the Annuity Fund. President Montgomery made an eloquent plea for preparation for the Jubilee in 1921.

The evening program was under the auspices of the Young Woman's Society, The World-Wide Guild, Miss Alma J. Noble, Executive Secretary, presiding. "From the Front Line Trenches": In Japan, Kiku

Ishihara San ; In China, Pauline Sen. These sweet little ladies, in native dress, charmed everyone. In Mexico, Lillian Genrich ; in Arizona, Anna Nelson. "The Wayside Piper," a pageant, was beautifully presented by the girls of the Baptist Institute for Christian Workers of Philadelphia. Spiritual devotional exercises opened all of these programs.

Wednesday evening there was a joint meeting of the Foreign Mission Societies, in Convention Hall on the Pier. It was a most impressive consecration service for outgoing missionaries. Dr. Franklin introduced those of the General Society, and Miss Nellie G. Prescott, Foreign Secretary, those of the Woman's Society. There were thirteen young women present, seventeen are ready, and it is hoped that twenty-one will go. Among them was Miss Elsie Barnard, who goes to our Bengal-Orissa field, followed, I am sure, by our loving wishes and prayers. Mrs. Andrew MacLeish of Illinois, Home Administration Vice-President, read especially appropriate passages of Scripture, and Mrs. Montgomery gave a solemn charge to the new missionaries. Among other things, she said, "You go out to represent us, we pledge you that we will not forget you. We will remember you and support you and pray for you. But you go even more to represent Christ, not theology nor Christianity, but Christ Christianity cannot be taught. It must be communicated, and communicated by living men and women." How glad we are that these young soldiers are going forth, not to take life but to give it—the more abundant life of Christ.

Thursday afternoon, at a most wonderful and intensely emotional patriotic service of the Convention, Miss Erminie Broadstone, appointed by the Woman's Home Mission Society to study conditions surrounding camps, especially in reference to women and girls, made report of her investigation in the Middle West. She said, "The ideals of womanhood need to be not merely maintained but lifted in these times. Grave responsibility rests upon the parents of young girls." It was a moment of intense emotion when the large service flag was unfurled, showing that 183,400 soldiers and sailors have gone out of Baptist Churches and homes to serve their country. Some wept and some cheered. As Dr. Whittemore said, in a report of this meeting, "The spirit that filled the place was more than the fervor of patriotism. It was the spirit of Him who died that the world might be saved."

Friday afternoon there were five simultaneous conferences. The one for women was The World-Wide Guild, in charge of Miss Alma Noble and Miss Crissman.

Friday evening there was a reception for everyone, in the Music Hall Auditorium; where we had opportunity to shake hands with the officers of all the societies and returned missionaries who were in the receiving line, as well as the pleasure of finding old friends and making new ones. It was good to see Mr. and Mrs. Frost in the line, looking very much the same as when they left America.

Saturday afternoon there were two conferences of women. One, "The Lay Woman," Mrs. George W. Coleman presiding, which was very interesting, and the other was on "The Children's Crusade, in charge of Miss Mary Noble. As it is impossible to be in two places at once, I had only a few moments in the latter meeting.

Saturday evening there was a program and reception in the Rose Parlor of the Hotel Travore. The addresses were: "Women as Patriots," Mrs. Antoinette Funk; "Patriotism for the Alien," Miss Grace Deland; "Patriotism for the Church," Mrs. Smith Thomas Ford; "Patriotism for the Kingdom," Mrs. Helen Barrett Montgomery. These were all very strong. I have heard several of Mrs. Montgomery's fine addresses, but this seemed exceptional. In one of "Hogan and Hogan's humorous reports, under the head of "Babtists at the Pier," Mary asks, "Is women raley prisidints wid thim Babtists?" And Matthew replies, "Sure they be, and why not? They're better to look at than the min and they're familiar with the bossin' job if they're anything loike some oi knows av." If he had been at the Saturday evening meeting he might have added, "There has been nothing stronger intellectually during the Convention than some of those addresses."

Sunday afternoon, from four to six, there was a pleasant and very informal gathering of the Home Mission women in the parlor of the Grand Atlantic Hotel to see and hear the new missionaries. Your representative was invited to be present and also to pour tea.

This is only a brief outline of what the women did at Atlantic City. I should like to make special mention of each officer of the societies, of missionaries and other workers, of the chair ride with Mrs. Chapman of Chicago, when we talked missions, for two straight hours, like old time friends, while our subconscious minds imbibed the wonderful beauty of the ocean, the perfect day, the aeroplane making graceful curves in the sky above us, and the pleasure of congenial companionship. There are so many things I would like to tell, but the censor is at hand and space is limited. These women are strong and efficient, full of the spirit of consecration and service. They have undertaken great things in difficult times. We must show that we are not "slackers." The machinery of our work is united to theirs, it is for us to give our part of the moving power. In a day like this prejudice and selfish clinging to the past is unworthy of that past. We must hear the Master and

"Follow the Gleam."

Ocean Park, Maine.

DARKNESS AND LIGHT

IN A BENGALI VILLAGE

Letter from "our Ruth" while in camp at Suada Village, Bengal. Miss Daniels is a Michigan girl—now the beloved missionary daughter of our workers in that state. She was valedictorian of her class in Hillsdale College, where she was president of the Y. W. C. A., in her senior year, and of the Germanæ Sodales Literary Society. After graduation she



MISS DANIELS

taught Latin and English in the Reading High School. A college friend writes of her, "Always ready for fun and merriment in its place, she was withal earnest and sincere. By her influence the ideals of many a Hillsdale girl have been raised, and by her optimism and courage many another has been cheered and helped through hard tasks and lonely hours."

As a little girl she was interested in having a share in the salary of the Children's Missionary. When Miss Barnes was at home on furlough and told of the great need of workers, Miss Daniels offered herself, was accepted and sailed for India in the fall of 1914.—EDITOR.

Dear Friends:—

There seems to be a particular atmosphere attached to almost everything. You know how it feels on a May evening, with the fragrant fruit blossoms, children all out playing and the exuberance none can describe; you know, too, the atmosphere of an October day with its bright colors, rustling sounds and lonesome mood, or the feeling on a Christmas Eve that goes with its merry bells, the freezing air, bright lights and laughter and hustle and bustle; but you do not know the feeling of a Bengali village. If you could be here in our camp in this grove of huge banyan trees, with villages behind, villages in front, and overhead a crowd of monkeys that come with their little ones every day, you might get the feeling,—the “feel” of its peculiar natural beauty; the “feel” of its awful inner darkness, and then, too, the “feel” of the joy of carrying in a little light.

Here we are encamped, on the bank of the Kasai river, in three tents: one for the preachers, one for the Bible women and one for myself. The sun comes up, down the river, behind a clump of trees and goes down in the west behind a group of tall palms. Across the river is Luada, a large, beautiful village; right behind us is Nandibardi; a half mile east is Mandalparda; a few steps farther is Minam; a half mile back of us is Binju; a half mile farther is Golagram; across the fields one way is Paruldi, and so on; all these within easy walking distance.

There is nothing quite so beautiful as a Bengali village with its thatched roof houses, huddled together, hit or miss, vines growing over the tops of them, trees—the wide-spreading banyan, the stately palm, the feathery bamboo, the shady mango and ever-present banana—hovering over and around the houses; here and there a tank, and the paths that wind so uncertainly among them all. As one views it from the shady country road, or across the fields in the distance, or wanders around a path among the houses, tanks and trees of the village itself, one catches the feeling of a distinct beauty—a beauty to remember and to love.

Just take a walk with me at sundown, along the path that goes parallel to the river, and as you watch the sun go down behind a cocoanut tree, and wonder where your winding path will turn next amid the bushes and trees, as you are just getting the “feel” of all this natural beauty and

thanking God for it, you will be reminded of that inner darkness, for you will hear the bell in the Hindu temple ring as a recognition of someone's gift to the idol, and the horns blowing, here and there, to keep away the evil spirits of the night, and you will see the housewife bowing in all four directions as she lights her tiny tin lamp.

The other evening, as I was returning from a walk along this path, I met a woman to whom we had told the story of Jesus the day before. She smiled like a friend and when I asked where she was going, she said to a temple nearby to worship and asked me to go along. As I went back with her she said that at this place, years ago, a certain white man had died and at his death he said if they would keep the place sacred and worship his memory there, he would free them from disease and bless them in other ways. I've never heard of any such thing before, but with 330 million deities and ten incarnations to worship it is easy enough to take on another. At the temple she bowed several times in all directions, clapped her hands and prayed, "Oh, free me from disease, free me from disease," put a leaf and several crackers inside the tiny temple and came away, distributing more of those crackers to everyone she met. As we went along I tried to tell her that a dead person could not bless her, only God could answer prayer, but I might as well have talked to the wind. She couldn't seem to understand. "Why, if we lose anything," she said, "we find it again by saying that man's name; if the house catches fire we call his name, and he can heal our diseases."

If you saw in each village scores of these who have no light and knew that none had *ever come before* to tell these women of Christ; if you stood as I have here in sight of all these seven or eight villages and knew you could only stay two weeks to tell them a new story of a new Saviour, and could not come again for one or two or three years, would you not have a feeling of the dense darkness everywhere? And then the "feel" of the joy of telling. No, they do not always listen with eagerness, but when they do it is worth all the cost of coming. How often I've seen the faces change expression as we told them of Christ's birth and death and love for us! We sat down in a home waiting for the women to come, when in came trooping seven or eight young men with an air of "Well, now, pull off your show." As we sang them a song to begin with, you may imagine that we did some hard praying for we wanted them to get something they were not anticipating. If you had seen their faces change from ridicule to respect and even reverence, as we told them of the new way; if you had heard their serious questions afterward and seen them buy the gospels, you would understand that very strange problem—why missionaries love their work.

So, because of all these things, I love a Bengali village,—because it is so beautiful, because it is such a happiness to tell them our Story; and, yes, because it is so dark.

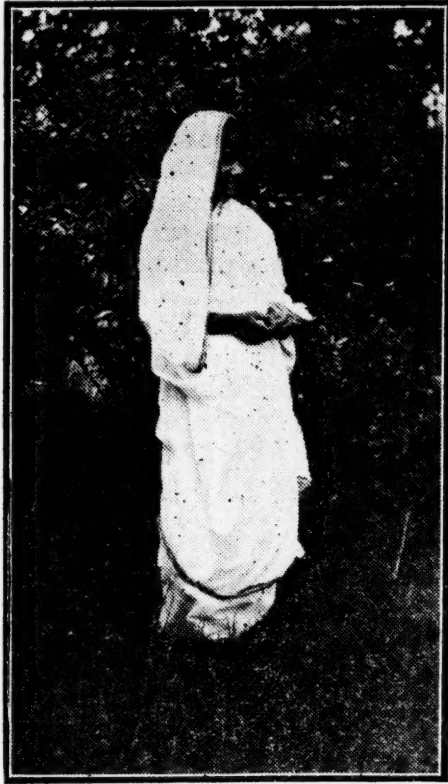
Sincerely yours,

RUTH DANIELS.

Midnapore, India.

MORE ABOUT RAJKUMARI

No one who read the thrilling story of Rajkumari ("King's Daughter"), in the MISSIONARY HELPER of last August, could fail to recall it; but the following synopsis will be of interest to all who did not see that number. This little girl, 12 years old, attractive and of good family, suddenly became that most despised of women, a Hindu widow. Her jewelry was taken from her, she had only one coarse cloth to wear, and

**RAJKUMARI**

could eat rice only once a day. She bore all injustices without complaint until she was told that she would no longer be fed unless she lived an immoral life. This she refused, even after many beatings. She knew little about Christ or Christianity; but she longed to run away to those strange, kind missionary people, who would allow her to be good.

For years no Christian woman had visited that village, but Josada,

one of our Bible women, felt strongly that God wanted her to go there just then. The missionary tried to dissuade her, thinking it unsafe; but, finally, she was allowed to go with one companion. Rajkumari rejoiced to hear that the "Christians" had come. She sent for them to meet her in secret and begged them to take her away. They told her that her people would persecute her, she would be very poor and have to work very hard. Her only answer was, "But I can be *good*, can't I?" They told her to go back while they prayed for light. They knew the dangers and probable consequences to themselves and to her; but when it grew clear to them that God wanted Rajkumari, no matter what it cost, they took her to the house where they were staying. After many threats, the people gathered with clubs, saying they would beat the Bible women and kill Rajkumari. All day they fasted and prayed for help. At night help came in the form of a Mohammedan woman who got a Mohammedan man to take them away in a cart by roundabout ways, through jungle paths. It was a long, fearful night. They might be heard and caught. They reached the station, however, and next day, at noon, Midnapore. Rajkumari, the little girl who could bear all things in order to be good, was safe at last. Is she not indeed a daughter of the King? Mrs. Holder continues the story.—EDITOR.

Dear Mrs. Whitcomb:—

I am wondering if our HELPER friends have forgotten the story of Rajkumari, the little Hindu widow who ran away and came to us last summer because she "wanted to be good." Those who remember, might be glad to see her picture and to hear how she is getting on in school and also in love affairs.

She lives in our Christian women-worker's home, with an older girl who is a school teacher and whom Rajkumari always calls "Sister." She comes to our bungalow every morning to work two hours before going to school. She is now in what we call the "second year" in school and is learning as fast as the average girl. She has learned many stories of the Bible, has learned to pray and has been baptized. Whenever she is tempted or asked to do anything wrong, she always says, "How could I do that since I've been baptized?" She is just a happy-go-lucky girl, and with her fun and quaint Hindu sayings is the life of the Women's Home.

It has become known that she is born of high-caste parents and is rather fair of complexion, and those are the only two requirements in an Indian bride. Consequently she has had a number of suitors. The first proposal came from our Inspector of Schools—a well-respected Christian man. The second suitor was the son of one of our Deputy Magistrates and

the third was a young Civil Surgeon in a good Government position. I rejected all of the proposals and Rajkumari has never heard a word about any of them. I want her to learn to read her Bible, to sew and to cook, before she goes into a home of her own. Although she is learning about God, still her knowledge is very simple and meagre and I imagine that my little four-year-old Doris can really tell more about Jesus than can Rajkumari.

She will probably be married within a year, and we believe that she will be a happy, useful, Christian woman.

Lovingly,

IDA HOLDER.

Midnapore, India.

ANNUAL MEETING

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY, OCEAN PARK, MAINE,

THURSDAY, AUGUST 1.

Outline Program.

- 9.00 A. M. Quiet Hour—Leader, Miss Jessie L. Waterman, New Hampton, N. H.
- 10.00 A. M. Business—Reports of Secretaries, Treasurer, Editor MISSIONARY HELPER, General Subscription Agent, etc.
- 12.30 P. M. Luncheon—Served at Porter Memorial Hall by the ladies of the Portland, Me., Auxiliary.
"Blest be the tie that binds:" Responses by W. M. S. members.
- 2.00 P. M. Election of Officers.
- 2.15 P. M. Prayer and Music.
- 2.30 P. M. "My Impressions of Storer College," Mrs. Alice M. Metcalf, Carolina, R. I.
"The Guide Rope—MISSIONARY HELPER," Miss Gertrude Hartley, Portland, Me.
"Our Special Corner—Bengal-Orissa,"
Miss Sadie Gowen, Balasore, India.
- 8.00 P. M. Music and Prayer.
- 8.15 P. M. "Open Doors," Mrs. H. G. Safford, Honorary Foreign Secretary, W. A. B. F. M. S., Boston, Mass.
Illustrated Address, "India, Our Opportunity."
Rev. Herbert E. Wyman, Missionary to Bengal.

MAY MALVERN,

CORA EDGERLY,

Publicity Committee.

CALL

The annual meeting of the Board of Managers of the Free Baptist Woman's Missionary Society will be held in Porter Memorial Hall, Ocean Park, Maine, Monday, July 29, 1918, at 2 o'clock P. M.

NELSINE I. JOSE, *Rec. Sec.*

Portland, Maine, June 10, 1918.

CALL

The annual meeting of the Free Baptist Woman's Missionary Society will be held in Jordan Memorial Hall, Ocean Park, Maine, Thursday, August 1, 1918, at 9 o'clock A. M., for the following purposes: To hear reports of officers and committees, for election of officers, and for such other business as may come before the meeting.

NELSINE I. JOSE, *Rec. Sec.*

Portland, Maine, June 10, 1918.

 QUIZ

- How can we "double our blessings"?
 Some "best sellers"—what are they?
 Something even more significant?
 When recalling things for which we should be thankful, what must we not forget?
 In an impassioned speech, to what did a remarkable young woman refer?
 What is keenly felt by all missionaries?
 How can each auxiliary help?
 What teems with life and actuality?
 Where does a dark-skinned congregation use three languages in its service?
 What is the meaning of "Santipur"?
 Who is our new worker there?
 Not by lightning express, but *how* would you go to this station?
 Who "do not make a noise quietly"?
 Almost every man with any pretention to learning received his education where?
 What are the different divisions of work and their manifestations?
 Who is our native "literary worker"?
 For whom are we to pray?
 From street waif to Christian womanhood—what is the story?
 How will you miss a blessing?
 What is the greatest gift to the Orient?
 Converts from gross Hinduism—what are some dear results?
 What did a class of girls in Maine do? A family—group in Wisconsin?
 Two women of California?
 What young woman thinks that "life is glorious" in India?
 How did some women in Maine solve a problem?
 Who made the largest contribution in April?
 A prayer for vacation—what is it?

(Answers may be found in the June HELPER.)

memory by Indians and missionaries alike. To those who come from afar the Mela is an affair of a few days, days of noise and festivity, days of meetings and interest; but to the residents of Santipur the Mela means weeks of previous preparation, of practicing, of collecting subscriptions, of arranging a program of speakers and helpers, of letters and notices regarding the program, the exhibition, prizes for children, etc., etc., ad infinitum, and then the final arranging of the mela ground, the erection of the stage and the booths, arches and decorations and awnings. To the Mem-Sahib it means forethought and preparation, the obtaining of stores, arranging for bread to come from far Midnapur, as well as vegetables and fruit, for Santipur is in the back-blocks, and such things may not be had for love or money. Milk, too, has to be gathered from distant villages, for the local cows have a perverse habit of all drying up when milk is most required. Then the actual mela week brings the agony of getting our guests across from the Dantan and Jellasore stations. Oh, our Santal coolies! They start well, then go one better, they think, and get their fill of rice-liquor, and then they are perverse, and have to be cajoled, managed, bullied, and sometimes even dragged out and made to carry the palkis and chairs. Some of our guests this year will not forget their trip to Santipur!

In the various homes the women are busy at one task, the preparation for the needs of their many guests. In larger centres there are many means of recreation and amusement. Away in the villages these are wanting and a Mela festival is a source of interest to the many. Hindu Melas and Santal festivals are frequent, but a Christian Mela is a rarity, and has a quality which distinguishes it from its fellows in the non-Christian communities.

A few months ago a Mela was held in a neighboring village, and the chief attractions were a number of gorgeous and wonderful figures and images, and a plentiful supply of rice liquor for the Santal folk with the opportunity of engaging in their promiscuous dances. What were the attractions of our Christian Mela? Singing, Magic Lantern addresses, Dramatic scenes based on Bible stories, an exhibition, public preaching in Bengali, Oriya and Santali, a special children's gathering with distribution of prizes, and finally an afternoon for athletic sports. All profitable, healthy and interesting; nothing harmful or injurious, and a complete absence of anything objectionable, either in amusement or conduct.

Our principal speaker was Rev. G. S. Wilkins of Cuttack, who not only fulfilled his promised part in the program, but willingly helped to fill the

gap caused by the absence of others who had promised to assist. Another helper was Miss Gilbert of Calcutta, whose excellent lantern pictures were a source of interest and instruction to the large number who viewed them. These two friends came especially to take part, and we acknowledge with gratitude their kindness, but our thanks are no less due to the various members of our own Indian staff who so readily helped to fill the blank caused by the defection of the other promised speakers as well as to the several young men who with them united in Sangkirtan singing.

In order to develop our own young men, and also to save the heavy expense of bringing parties from distant places, our local Club, under the able guidance of the author, Babu Gangadhar Rath, presented two Bible scenes, "Ahab's Sin" and "Dives and Lazarus," both of which were admirably represented and greatly appreciated by large audiences. On Wednesday afternoon, after listening to an address from Mr. Wilkins on "Clothes," the children of our village and aided schools were each given a small present.

As usual the Mela was patronised by various stall holders, who drove a good trade in sweetmeats, brassware, refreshments, etc. Mention must also be made of the exhibition, where sewing, weaving, lace, pottery, fancy work, clay models, drawings, etc., from Balasore, Jellasore, Hatigarh, Midnapore and Salgardia were exhibited. In several cases the work was so excellent that the judges had great difficulty in deciding to whom the prizes should be awarded.

The greater part of the expense of the Mela is borne by the personal donations of the Missionaries and we thank them all, as well as the various other friends whose generosity makes possible this effort to teach and win our Hindu and Santal neighbors.

Santipore, India.

EVERYDAY DOINGS

(Letter from Miss Coombs)

Dear HELPER Friends:—

I think the last time I wrote you must have been about the wedding and the new housekeepers (Mr. and Mrs. Krause) away back the last of November, and now that newly wedded couple are old folks, settled in a regular mission house and carrying on mission work galore—High School, Industrial, Boys' Boarding, Repairs, Sunday School classes, etc. There is all the time the uncertainty as to whether our letters reach their goal or not, but I do hope the last one went safely.

Since that we have had various happenings: the first and happiest the return of Mr. and Mrs. Oxrieder and their girls, and the coming of the new workers—Mr. and Mrs. Hartley and their bonny boy. They came from the south by train, which brought them through Balasore, and we waylaid them at the station and kept the new folks here, for it was pretty well decided where their location would be. The Oxrieders went on to Midnapore and eventually out to Bhimpore, and Mr. and Mrs. Ager went to Salgardia. So there has been an entire change in Bhimpore since I went there on my return to the field.

After we were settled down from the new arrivals, came preparations for and activities at Christmas, though this year they were somewhat curtailed because no home boxes had come and we had to "piece out" as best we could. Then came the scramble to get Mr. and Mrs. Frost and the boys ready and off on a six days' notice when they supposed they had a month's time. But steamer's sailings are very uncertain these days. Then measles and fever in the Orphanage, and my own breakdown and a month's stay in Hospital in Calcutta. Meanwhile came the visit of Mr. and Mrs. Robbins, which it was a keen disappointment to miss, but I was glad to rejoice with the others in the accounts of their visits to the various Stations and the interesting Conference at Midnapore, where the most of the missionaries gathered. They were so good as to give me a call at the Hospital on their way through Assam to Calcutta, so I had a glimpse of them and appreciated their giving me that time in the midst of a very busy day. They have now finished their round and sailed for home. Mr. Krause went to Calcutta to help in their getting away.

The cold season work in the villages this year, was very cheering. Large gatherings, good listeners, quantities of books sold and quite a number of baptisms. One new church of thirty members organized!

In March came our Quarterly Meetings and I was able to attend the one at Midnapore, though not yet fully recovered from my hospital experience. It was an excellent one, and that held at Salgardia the next week was reported as exceptionally good.

Then the *Mela*, immediately following, at Santipore, which was a thorough success and deserves a letter by itself. Just about that time I gave myself a very severe fall, which kept me within doors and out of sight for several days, for I was indeed a disreputable figure, but am nearly all right again. Have been trying to get acquainted with the Christian sisters by having "Socials" with them in companies from different villages

and we have enjoyed it very much. The church has a large constituency of women and I have wanted to get acquainted with them and this seemed the likeliest way to do it.

There is still one village to be invited, which I hope to meet next Saturday.

The large Bible Class of teachers comes to my care this year—too large to have all at once, so I have one-half on Tuesday and the other half on Thursday. I am very glad to have this actual Christian work.

Cordially yours,

L. C. COOMBS.

Balasore, India, March 31, 1918.

LETTER FROM MRS. MURPHY

My dear Mrs. Whitcomb:—

I want to send you a line in regard to our Roland. I feel sure many of the HELPER readers will be glad to hear of him. We received the announcement of his marriage to Miss Kathryn Gerhart of Lincoln, Neb., on Thanksgiving Day. He received his commission, 2nd Lieutenant Cavalry, regular army, in early November. Miss Gerhart was a classmate in the State University. Roland took his B. A. midyear, February, 1917. She graduated with the class. We were so glad Roland finished before war was declared. He was sent to the Border the 1st of the year, but by this time he may be on his way to France, if not already there.

Our Q. M. was held in Midnapore, March 8-10th, and it was a real "season of refreshing" to all who had the privilege of attending. Miss Coombs gave a good Bible reading on Saturday morning on "Who Are the Laborers in His Vineyard?" She brought out the thought that Christ sent *all* his disciples and followers, not only a chosen few.

Ruth and Mona Oxrieler are in Queen's Hill School, Darjeeling. I can fully sympathize with these parents, for they not only miss the children, but the children miss their home. I think these are just the times when the Father sends his angels to minister and comfort—again joy in sorrow!

Very sincerely,

EMMA G. MURPHY.

Midnapore, India.

TREASURER'S NOTES

We remember a word spoken of "Our Young People" at the time they were coming into their own in Christian service, in newer and larger ways.

Thinking of their needs in the development of Christian character, as outlined in that address, we realize that the last two named are theirs today in an unusual way: "the touch, the love, the sympathy, the influence, the inspiration of *brotherhood*" and "the *crucial experience*,"—the testing in service. In this day of brotherhood, our young women are bearing a large share of this old world's sorrow and burden, and yet are not supinely seeking sympathy but are putting aside self and turning most earnestly to service.

In many ways it is a new and unexplored world into which they are entering, and their eager, capable effort is as definite and varied as the tasks the Day is setting them. They are our joy and inspiration as together we serve.

They *are* helping—they *will* help—us keep our regular apportionment work up to the capacity of present day needs. Knowing the young women of the Portland 1st F. B. Church, we feel sure it was their "bit," well done, which made possible this splendid sum total of its auxiliary's Thank Offering. "Do you not think it significant that with all the demands and extra calls for money, that we went 'over the top' with our Thank Offering?" their Treasurer asks, adding: "It is the largest ever received from our auxiliary." (However, in mentioning this we are giving advance information with reference to next month's receipts. Again, they will help carry out any beyond-the-apportionment plan which is being, or may be, entered into.

There are three additional names to be placed on the *Roll of Honor*: Paw Paw, Michigan, Mrs. L. Jennings Barton, 1st; Farmington, N. H., Auxiliary, 1st; Pittsfield, N. H., Juniors, 1st.

This tribute to our HELPER comes from one of our older members: "THE HELPER has been a great blessing to me many years and especially since I have been laid up so long by illness. Hope to be able to help keep it up if the Lord restores me to health again."

Word from Mrs. Holder says, "We are starting this year a Bible Training School for Girls in connection with our Men's Bible College. Pray that we may be wisely led."

Speaking of the satisfaction of the old relationship, Mrs. L. B. Lightner, Treasurer of Storer College, adds, "From the new I cannot ask for

more cordial support than I have received from the F. B. W. M. Society."

A little leaflet which has come to our desk tells the how of "*Dimes and Dollars Doing Double Duty*." Read and note the way in which we may serve our country's cause, and be loyal to the interests of our Society! "The Woman's American Baptist Foreign Mission Society knows the conflict now going on in many hearts between the impelling desire to share in the *National Liberty Campaign* and a wish to have a part in the Society's *World Liberty Campaign*. Women feel the supreme necessity of providing the Government with funds sufficient to win the war, but at the same time they realize that this is no moment to curtail the work of a Society which carries the Gospel to women and children of Africa, Assam, Berma, China, India, Japan and the Philippines."

"The Society is therefore calling attention to the fact that individuals or groups may invest their gifts in Thrift Stamps, or War Savings Certificate Stamps, and then use these patriotic purchases as contributions for the Foreign Mission enterprise which gives Liberty to women and children of the *Whole Wide World*." "These stamps cannot be counted on the church apportionment," but, "they may be considered as individual gifts to the amount actually paid for the stamp." Many will be glad to know of this two-fold opportunity.

Cordially in service,

EDYTH R. PORTER.

47 Andover St., Peabody, Mass.

BUREAU OF MISSIONARY INTELLIGENCE

The Bureau has a number of copies of "The King's Highway," which is listed as one of the reference books for the study book for the coming year ("Women Workers of the Orient"), which it will sell for 10 cents per copy, as long as they last.

The Bureau also has copies of "World Missions and World Peace," "Nearer and Farther East," "The King's Business," "The Light of the World," "Gloria Christi," and "Christus Liberator," which it will sell at the same price, 10 cents per copy. There are only two copies of some of the books. First come, first served.

There still remain leaflets on various subjects, mite boxes, etc., which will be sent out for the postage.

MRS. A. D. CHAPMAN,

12 Prescott St., Lewiston, Maine.

Helps for Monthly Meetings

Through our reading, study and social life as a missionary society, "May we become true witnesses of Thy will toward men, of the pure life of Thy Kingdom and the glad assurance of Thy presence. Build up our faith, increase our joy and multiply our service; that Thy life may shine through our lives for the help of others."

OUR STUDY FOR THE NEW YEAR

It is inspirational to know that all the missionary societies—Home and Foreign—men, women, young people and children, are to study somewhat different phases of the same great topic, "Christianity and the World Workers." The Foreign Mission text-book is "Working Women of the Orient," by Miss Margaret E. Burton, a young woman who has traveled widely in the Orient and is the author of several well-known books: The Education of Women in China, The Education of Women in Japan, Notable Women of Modern China, and Comrades in Service.

In the present volume Miss Burton gives intimate glimpses of women in the homes of Turkey, India, China and Japan; the sad, hard conditions of wage earners outside of the home; the growing desires and ambitions; the few remarkable women who have blazed a trail for their sisters; the new and, to the Oriental, rather startling picture of women *working together* for the betterment of conditions; and, finally, she emphasizes the desperate need of leaders. "Never were such open doors for the telling of the Good News as there are among the women of the Orient today." "Never were the women of the world so one in a common experience of suffering, a common longing for strength and comfort, as today. Never were lives so open to the Prince of Peace."

The Preface and Introduction explain how timely is this subject in this hour of war. Each chapter has a suggested Scripture reading, outline of topics, statement of aim, list of questions, and a selection in harmony with the chapter, for reading. The illustrations make us *see* the women and the work. Price, paper covers, 35 cents, postage 7 cents. Board covers, 50 cents, postage 7 cents. Order of Literature Department, W. A. B. F. M. S., 704 Ford Building, Boston, Mass.

The Challenging title for the observance of Home Mission Week, Nov. 17 to 24, is "Christian Americanization: Our National Ideals and Mission." The Woman's day of prayer for Home Missions will be observed on Thursday of that week. Programs and printed suggestions will be issued. The monthly topics, as outlined in this department of THE MISSIONARY HELPER, will be ready next month.

Our Quiet Hour

"God himself cannot do some things unless men think; He cannot do some things unless men work; and there are some things God never can do until He finds a man who prays."

PATRIOTISM AND MISSIONS

They are inseparable. As we pray for Africa, we must pray for the warring nations of Europe, whose flags float over the Dark Continent. As we pray for allies—yes, and for our enemies—we must pray for our own beloved land.

"God bless our native land!
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save
By thy great might!"

Pray that Christian America may be true to the high ideals of our Pilgrim Fathers. But we cannot stand here—we must pray for the Church upon which God has set his seal and to which he has given his marching orders. *Pray* that she may measure up to the obligations that are upon her and the opportunities that are before her. *Pray* for the divine anointing for service, that the Church and the nation may not disappoint the Father in this great day of his power.—*Woman's Missionary Friend*.

PRAYER.—Almighty God, who hast made us citizens of this land, enable us though we remain in the safety of our homes to do our country service. Make us calm, unselfish, and ready to give according to our means. Give us grace to bear the burdens of others, those known to us and those unknown. Keep us from being at any time cast down by anxiety, and enable us to cheer and comfort those about us. Grant that we may with a ready will learn the lessons which thou art teaching us; through Jesus Christ our Lord. Amen.—*Selected*.

MEDITATION.—"Men are seeing dimly through the smoke of battle the failure of their old ideals. They built high hopes a century ago on the assertion of the 'rights of man' and the 'rights of nations.' The first were to be secured by good laws and institutions; the second by well balanced treaties. What has come of it all? Every man for himself: capital against labor and labor against capital; every nation in Christendom trying

to secure its trade against the rivalry of all the rest. 'In holding fast to rights we have lost sight of duties, and above all, of the supreme duty of service and sacrifice.' May we not pray . . . 'that consideration for the interest of others, which we all commend in individuals, may, by the grace of God, become the leading light and solid principle in international relations'; that nations may learn to serve one another, help one another, not merely in distress, but in all that furthers growth and progress—converted at last to the belief that this is really the best policy?

"These are great thoughts, and most of us have small influence. But we can pray continually, hopefully, for those in power, that their eyes and hearts may be opened to the vision of the glory of God. . . . We need ask only this one thing; we need have no theories about what they ought to do; only pray that they may see the glory of God. Let us kneel down in great quietness of spirit and bring before our minds, one by one, those who have power among the nations—those we call enemies as well as those we call friends. Kneeling beside them so, in as full sympathy with each one as we can attain by our knowledge of their helps and hindrances, let us call up before us the vision of the 'glory of God in the face of Jesus Christ' . . . Then pray, 'Lord, open this man's eyes that he may see'."

—*From a sermon preached by Father Nicholas Velimirovic of Belgrade, in St. Paul's Cathedral, July 22, 1917.*

"The boy who heartily gives his life to his country is a challenge to the church to as heartily give our lives for the service of the 'better country.' How will you dare look those boys in the face when they return, or contemplate their graves if they fall, if you have shirked your duty to your God in these days when heroism has been reborn? A slacker is contemptible in church or State."

Words from Home Workers

"The world moves along, not only by the gigantic shoves of its hero workers, but by the aggregate tiny pushes of every honest worker."

RHODE ISLAND—*Providence.*—The Roger Williams Auxiliary has been marking history in the last few months. Just at present a union with another Society seems to be the new advance. It is maintaining its separate monthly meetings, for the balance of its current year, after which time it will doubtless become a part of the Mission Circle of the Cranston Street—Roger Williams Baptist Church. A Thank Offering

Service was held, June 2, with the auxiliary of the Elmwood Ave. F. B. Church; such a union service being for mutual benefit. A recent regular meeting was made a notable observance of its *fortieth* anniversary. The auxiliary was organized by the efforts of Mrs. Emeline Burlingame-Cheney. As she was unable to be present on the Ruby occasion, she sent, from Michigan, a letter of reminiscence and kindly greeting. Present in the meeting was Mrs. C. H. Tilley (well known at Ocean Park), who was the first secretary and who has held a continuous membership, rendering valuable service in various capacities. Her daughter, Mrs. Winifred Eldridge, has been a member for quite a period of years, and her daughter-in-law, Mrs. C. E. Tilley, has been president for seven years—an unusual family record. Special gifts were received to the amount of *forty dollars*, thus making the occasion a real Ruby Anniversary. Among the gifts there were memorials to Mrs. S. W. Anthony, one of the early members; Mrs. John W. Case, who was treasurer for several years, and to Mrs. Ella H. Andrews, who was the first treasurer and then president for nineteen years, thus rendering continuous service from the organization of the Auxiliary to the time of her Home-going. Several others present have been members for nearly forty years. Letters of greeting, containing financial gifts, were received from some members now living out of the State. In total, this fortieth anniversary was most pleasant and suggestive. Would that a Golden Anniversary might be a future event! But as union of church life is the advance method, the trend must be followed. However, the union lines may face future work, the Ruby celebrants of the Roger Williams Auxiliary will never fail to see in the horizon Bengal-Orissa and Storer College. Yet, herewith, to the HELPER readers, the Society closes its little drama of service with Act I, Scene XL.

E. E. S.

NOTES.—The “continued story” of Thank Offering observances makes us rejoice. Three auxiliaries have already reported the largest offering in their history—Hillsdale, Portland, Saco. Who next? We hear too little from Minnesota, whose societies are always doing worth-while work, and so the following is particularly acceptable: “Mrs. Burkholder had regained a sufficient measure of strength to help in the T. O. services at Brainard, our old banner auxiliary, where they still show life and gratitude by an offering of \$38.70; in Nashville, where the offering was \$36.50; as well as in Winnebago where the amount was \$72.80. June 5th, she

spoke at the So. Minnesota Baptist Association meeting on The Work of Free Baptist Women." Winnebago always makes large offerings—but then, that is where our President lives!.....Ocean Park Toilers-by-the-Sea held a very attractive meeting in Porter Memorial Hall, Sunday morning, June 2, in which both men and women took part. Offering, \$53.80, with probably more to come in.....Miss Demeritte wrote from Dover, N. H., "Miss Malvern was very much liked as a speaker at our service. The offering was \$30; rather disappointing, but there was the Red Cross drive and other special appeals to our people." Miss Malvern spoke at South Berwick also. We are always happy to have her represent our work. Mrs. Stillman, a member of our National Thank Offering Committee, Saco, Me., writes, "We had a splendid meeting, good program, a very attractive poster in the vestibule, offering never so large. We must keep up our Thank Offering in all the states it seems to me. Our local society will always have one, I am sure." Of course we must keep this beautiful service, so helpful to the work and ourselves, all the years!..... In our May number we gave information (page 155) about Home Mission matters, just as it was at that time given to us by the proper authorities. We are now authorized to make some changes. At the convention at Atlantic City, Mrs. Nuveen—whose name we gave as Treasurer—was elected President of the W. A. B. H. M. S. The new H. M. Treasurer is Mrs. Washington Laycock, 2969 Vernon Ave., Chicago, Ill. The Corresponding Secretary, Mrs. Katherine S. Westfall, writes, under date of June 7, "All money for *individual* gifts is to come directly to our headquarters, to Mrs. Laycock. All money in New England from the Free Baptist women *on apportionments* should be sent to the District Secretary of the Home Mission Society—William A. Hill, Ford Building, Boston, Mass. This is in accordance with our *new* plans of having one treasurer in each district for all Home Mission money *on apportionment*." The italics are the editors, in order to emphasize the distinctions.....Miss Gowen wrote that she was "very comfortable and happy" at Hasseltine House, the beautiful Baptist Home at Newton Center, Mass. The address of Rev. and Mrs. H. I. Frost, while on furlough, will be Rehoboth, Mass. He will be available as a speaker until the last of September, when he expects to go to New York to study. Churches can make arrangements for his services through the N. E. District Secretary, Mr. William A. Hill, Ford Building, Boston, Mass.....Rev. Z. F. Griffin, Keuka Park, N. Y., writes, "In Mrs. Burkholder's interesting article, in the May HELPER, on

Our Bible Women, she speaks of Chundra Lela. May I say that this book is published by the American Baptist Publication Society, 1096 Chestnut St., Philadelphia, Pa. The price is 50 cents." The editor is happy to add that Mr. Griffin is the author of this very interesting story of a remarkable woman of India.....Mrs. A. L. Gerrish, Oakland, Me., in kindly sending us the missing numbers of THE HELPER for the Missionary Research Library, writes, "I have enjoyed them and they have improved with the years." We are now very anxious to get the printed annual reports of the F. B. W. M. S. for 1874-5-6. Can any one supply them?.....Mrs. Stanton, long-time President of the R. I. District F. B. W. M. S., writes, in sending her interesting account on another page, "I am so glad to have THE HELPER remain. It is of increasing interest and value in these days of trial and cleavage. I often query how it can be maintained at so high a standard.".....Rev. Elizabeth Moody Evans, who was for years our Western Field Secretary, is pastor of the First Baptist Church, Hillsdale, Michigan.

MAKING A WAR-TIME GARDEN

This is planting-time, that time of faith and works which, out of the experience of the past, draws expectation for things to come. On that faith rests the sustenance of the people in all the lands. We give our seed to death and darkness in full assurance that it will spring up and bear fruit—some ten, some fifty, some a hundred fold. A few are in training fields as soldiers, millions of men and women, boys and girls, are in the sowing fields to-day making ready for the needs of the future.

This is planting-time, also,—even these days of war,—for every garden of the soul. Here, too, we need counsel from the experience of the past and faith that lays hold upon the future. What of our garden plot? What seed shall we make room for in its borders? What cultivation and what watering must go to the successful harvest toward which we look? What weeds and blights and devouring enemies threaten our planting?

We must sow and cherish the seeds of faith. God is still ruler of the world. The evil deeds of men have not snatched it out of his hand, as the thief snatches a purse from the listless hold of a woman in the crowd. Give place and culture to these seeds of faith in God. If they must needs be watered with your tears and cared for in the midst of trials and temptations, give them the care they need.

Make large room for the seeds of brotherly affection. Do not be content with hedgerow kindnesses, flowers and fruits of brotherhood that

spring of themselves along our human way. Sow them with care and tend them with ardor in a liberal space of your soul's garden. Let this part of your planting be the place where you go first to see what new shoots have appeared and what fruits are ripening. Just because it is a time of war, still more because the cutworm of hate is working underground, give care and protection to every plant of love and kindness. Daily enrich this garden plot of brotherhood with such a prayer as the Apostle wrote for the Christians of Salonica: "The Lord make you to increase and abound in love, one toward another, and toward all men."

Make a wide sowing in your soul's war-time garden of courage with its crimson blossoms. Its fruits are patience, diligence and hope. It soon becomes a sturdy plant if you will only give it room enough to grow. In some disturbed and perhaps disheartened hour under the pitiless sun of circumstance you may find welcome refuge under its spreading boughs.

All along the borders of your war-time garden sow cheerfulness. This is that plant called Heart's-ease which with its color and its fragrance teaches our lips to sing. The true seed is of Christ's giving. It is perennial in the soul where dwells the Spirit of God who takes of the things of Christ to show them unto us. Its fragrance flies on the wings of the wind over your garden border for the refreshment of the wayfarer in his discouraged hour. Ah, that scent of wayside gardens! How it speaks to us of home and joy and love!

In our home places if we are too old, or too young or hindered otherwise from service in the field, in the right care of these war-time gardens of our souls, we may do necessary service for our nation and the world. The fruits of this sowing belong to the eternal and renewing elements. There are great impending changes in the life of all the people. By this culture of our souls' gardens we shall be making ready our contribution toward the better things to come. The harvest of our sowing will be used by the Master of all garden growths, who said, "I chose you and appointed you, that you should go and bear fruit, and that your fruit should abide."

—Isaac Ogden Rankin in *The Congregationalist*.

Juniors

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YOUR FLAG AND MY FLAG

By WILBUR D. NESBIT.

Your Flag and my Flag,
 And how it flies to-day
 In your land and my land
 And half a world away!
 Rose-red and blood-red
 The stripes forever gleam;
 Snow-white and soul-white—
 The good forefathers' dream;
 Sky-blue and true blue, with stars to gleam aright—
 The gloried guidon of the day; a shelter through the night.

Your Flag and my Flag!
 To every star and stripe
 The drums beat as hearts beat
 And fifers shrilly pipe!
 Your Flag and my Flag—
 A blessing in the sky;
 Your hope and my hope—
 It never hid a lie!
 Home land and far land and half the world around,
 Old Glory hears our glad salute and ripples to the sound.

Your Flag and my Flag!
 And oh, how much it holds—
 Your land and my land—
 Secure within its folds!
 Your heart and my heart
 Beat quicker at the sight;
 Sun-kissed and wind-tossed
 Red and blue and white.
 The one Flag—the great Flag—the Flag for me and you—
 Glorified all else beside—the Red and White and Blue!

Dear Juniors: Won't you commit to memory this stirring poem,
 "Your Flag and My Flag"—every one of you?—THE EDITOR.

THE KINDEST FLAG

During the wonderful welcome that Paris gave to Gen. Pershing's troops, our soldiers were touched and amazed to see groups of French children drop to their knees in the street as the American flag went by.

They were orphans and refugees from the invaded districts, who had been succored and maintained through American effort and generosity, and their gratitude found spontaneous expression when they saw the *drapbeau aux etoiles*—the starry flag that had meant so much to them already—come to float beside the tricolor in the defense of their country.

Some time before the entry of the United States into the war, an American relief worker in the north of France told of overhearing two little French girls in the village where she was staying. They were engaged in eager discussion as they bent over a school map with the flags of all nations printed as a decorative border.

"Which do you think is the most beautiful flag of all, Marie?" asked Jeanne, the younger.

"The American flag," replied Marie.

Jeanne was shocked. She had expected a different reply, as a matter of course.

"But, no!" she cried reproachfully. "You should not say that, Marie, and besides it is not true. *Our* flag is the most beautiful!"

"Our flag, little silly," explained Marie loftily, "is not in the affair at all, any more than our mother would be if we discussed who was the prettiest lady we knew. One does not talk of family beauty. Therefore the flag of the Americans, which shows the sky and the stars, is naturally the most beautiful."

"Yes," agreed Jeanne, still a trifle reluctant. "If you do not count France, the American flag is the most beautiful. Certainly it is the *kindest flag!*" she added reflectively.—*Youth's Companion*.

BEING A SOLDIER EVERY DAY

I must *speak* no evil if I would say

I'm living a soldier's life each day.

I must *hear* no evil if I'd repay

The trust of my comrades, grave and gay.

I must *think* of no evil if I'd obey

The word of the Prince who leads the way.

—*Selected*.

Contributions

"Money speaks all languages, there is no limit to the geographical range of its influence."

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for May, 1918

F. B. W. M. S. contributors should carefully designate how their money should be used, whether for Home Missions, Foreign Missions, or the Contingent Fund, remembering that the latter will be used by the Society where it is most needed.

MAINE

Bangor, Essex St F B W M S, T O. ½ Bengal-Orissa; ½ Storer	\$ 27 00
Biddeford, Jefferson St F B W M S, T O, Storer 10.00; C F, 18.00	28 00
E Livermore F B Aux, T O for sal'y Miss L C Coombs	16 35
Litchfield, Miss Emily T Smith T O	1 00
E Otisfield Ch, on apportionment; Miss Bessie Kemp, T O for support of Betsy, Bengal-Orissa	5 00
Houlton, F B Ch, a Friend for higher education girls in India	15 00
Portland, 1st F. B Ch W M S, (Friend for Storer, \$5.00)	10 00
do 1st F B W M S for <i>Helper</i> Sustaining Fund	3 00
W Buxton Union Circle for sal'y Miss Coombs	10 00

NEW HAMPSHIRE

Farmington Ch, (on appor) W M S, T O for Sukha Jena, S O, \$25.00; Miss Barnes, 4.00; Dr Bachelor. 1.00 . . . (L M Miss Ella Young)	30 00
Franklin, Miss Ella J Flanders for C F. Laconia, Mrs John Merrill for Mutree in S O	10 00
Lakeport Aux, Cole Fund for Widows' Home	5 00
Manchester, F B (on appor) W M S, T O for Bengal-Orissa \$8.00; Storer 8.00.	12 50
Mereditth Village, F B Ch W M S (on apportionment) T O, ½ Bengal-Orissa, ½ Storer College	16 00
Newmarket, Mrs F Elkins C F	21 94
Pittsfield F B Ch, T O, Bengal-Orissa \$10.00; Storer 10.00; Pittsfield School, Balasore, 20.00; <i>Missionary Helper</i> S F 6.00; Miss Barnes' sal'y 4.00 (from Juniors)	5 00
Rochester, True Merrill Ch, W M S, T O Storer \$10.00; Dr Bachelor for S O where most needed 10.00, . . . (L M, Miss A M Watson)	50 00
Strafford, 2nd Ch, appor, T O, Con Fund, ½ Bengal-Orissa; ½ Storer	20 00
	19 50

VERMONT

Lyndon Centre F B Ch, by Mrs J W Bur- gin, for Storer	5 00
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MASSACHUSETTS

Lawrence, F B Ch for Sustaining Fund of <i>Helper</i>	5 00
Worcester, Florence, Edith and Norman Enman for Kusum, S O	9 00

RHODE ISLAND

Georgiaville W M S (ch appor) ½ Bengal- Orissa; ½ Storer	13 07
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NEW YORK

Oneonta, Mrs C S Firman, T O	2 00
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NEW JERSEY

Orange, Mrs C Bauer, S O	1 00
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MICHIGAN

Alba, Mrs J T Martindale Ostrom for Myrnalini, S O	7 50
Bankers, W M S for Storer	1 50
Hillsdale, do	7 40
No Reading, do	2 00
No Rome, do	1 00
Onsted, do	7 00
Paw Paw, T O, Mrs L Jennings, Boston, for Miss Barnes, \$4.00; Con Fund 1.00	5 00
Perry, Mrs Mahala J Hanley, T O \$1.00; W M S dues 1.00	2 00
Reading, for Storer	80
W Cambria, do	1 20

MINNESOTA

Minneapolis, Mrs Emily F Henion and Grace H Morse for Bengal-Orissa \$50.00; Storer 100.00	150 00
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IOWA

Edgewood, Friends, T O	4 00
Waterloo, Miss Mabel M True, T O	2 00

KANSAS

Topeka, Mrs Sylvia M Wagele, T O	1 00
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TEXAS

Bryan, Sal'y Mrs S M Holder	2 04
Campbell, do	5 00
Crystal Farms, do	1 45
Edge, do	1 85
Friendship, do	7 00
Clayton, do	1 60
Stewart, do	6 50
Tatum, do	2 92
Welborn, do	1 41

MISCELLANEOUS

A Friend, T O	1 00
Income for	
Bengal-Orissa work	5 71
Hanson School, Balasore	2 86
S O	19 05
Widows' Home	33 10
Work at Balasore	35 00

Total Receipts, May 1918 \$659 25

EDYTH R. PORTER, Treasurer

47 Andover St., Peabody, Mass.

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